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The Masonic Craftsman

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of Freemasonry*

In This Issue: European Influences On American Freemasonry

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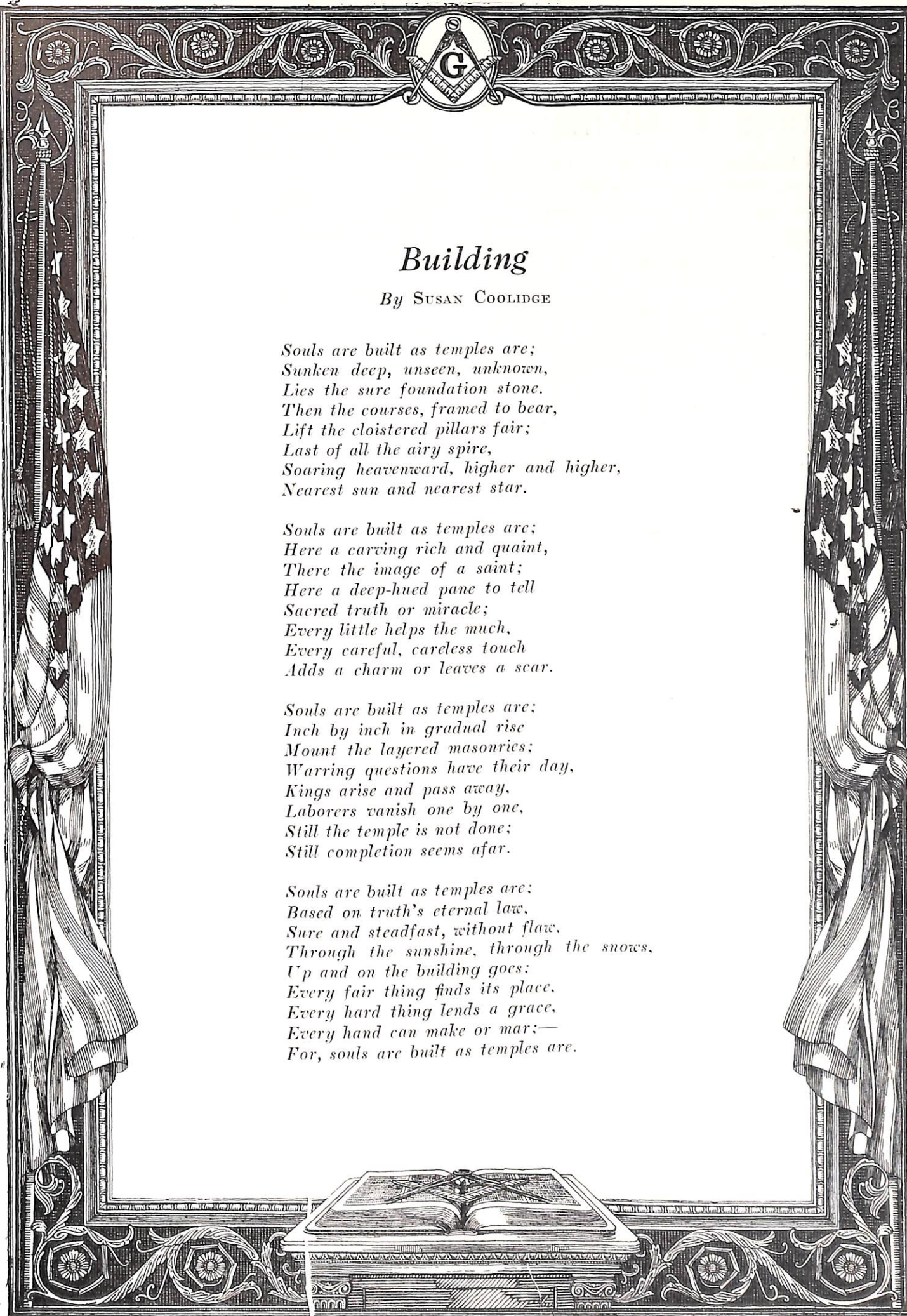
Building
By SUSAN COOLIDGE

*Souls are built as temples are;
Sunken deep, unseen, unknown,
Lies the sure foundation stone.
Then the courses, framed to bear,
Lift the cloistered pillars fair;
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.*

*Souls are built as temples are;
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch
Adds a charm or leaves a scar.*

*Souls are built as temples are;
Inch by inch in gradual rise
Mount the layered masonries;
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done;
Still completion seems afar.*

*Souls are built as temples are;
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes:
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand can make or mar:—
For, souls are built as temples are.*





VOL. 33 FEBRUARY, 1938 No. 6

TODAY Mystical meditation requires a firm ethical and physical discipline which it is well for those men to remember who enslave themselves to legends and myths and heroes. There will always be the exceptional person who seeks to get away and find a freedom of his own. In Freemasonry there is a tendency to attach too great importance to historical incident—not all of which will bear close scrutiny. It would be a pity to destroy all illusion, but the practical matter of living today calls for a detached view away from a complete attachment to any semblance of an abstract absolute.

Most people regard mysticism as an ascetic creed; but you cannot give your life to the recollection and meditation which lead to the rapture of union with the absolute unless somebody else is going to give you at least in simple form, a roof and food and clothes. You cannot commune with the absolute if numb with cold and hunger; the extremities of pain as of pleasure are hostile to the mystical exercise. In short, a realization of abstract Freemasonry depends on the labor of the faithful and labor of a practical sort. The labor of the saints depend on the labor of the faithful. The ravens will not always perform the office of a commissariat.

All of which leads up to the point that Freemasonry can only be made effective by men of practical ideas not less than ideals, willing to labor in behalf of humanity along lines clearly indicated in the lessons of the degrees: men who will not lose sight of the needs of contemporary living nor lose themselves in the mysticism of a past, however glorious.

QUO The deeper one digs into the meanings of **VADIS** democracy the more numerous the problems one turns up. "The will of the people." What people? How conscious or articulate is the will? Does it actually rule in politics? What is the end which democracy seeks? What are the means it employs?

Difficulties in application of principles arise when the multifarious scope and forms they take in application to modern ideas are considered. When first the extension of the franchise gave control over representation to the whole male population, home and foreign politics were little concerned with those deeper economic cleavages and demands which now play so important a part in democracy—and woman suffrage has further complicated it. The demands for economic equality, for State planning and control of key indus-

tries, for expansive social services and the finances which they involve—the pressure of these issues both on domestic and on external policies transforms the entire form of democracy. It also exhibits the limitations of any democracy of a purely material order. Democracy in foreign affairs, for instance, cannot really exist until national sovereignty is submitted to some genuine form of international government.

Can the people rule? Must they rule? What changes in the educational and electoral procedure are necessary for the survival and progress of democracy in the light of the impact of the rival isms exhibited in Germany, Italy and Russia and elsewhere?

These are questions worth the consideration of every man who has to give thought not only to his own welfare but to the welfare of his children and his children's children. The course of history discloses few, if any, changes so vital to the race as those now in full flow.

Democracy may have reached or even passed its zenith. If that is true, then quite certainly a long struggle lies ahead to build it up again, and the blame for its failure rests to a large extent upon the weaknesses inherent in the very freedom it should assure—and the vileness of men and parties.

Freemasonry as a stabilizing influence in the body politic should seek a safe ground upon which to base a sane social order, without being too greatly influenced by the radical issues of the "ideologies" which confront and too often bewilder the minds of political students and ordinary citizens.

LIGHT The recent report of the Archbishop's commission on doctrine of the Church in England has given cause for much searching of hearts and particularly that part of it which dealt with the inspiration of the Bible.

To Freemasons of Christian creeds the Bible is of course the Great Light, and occupies a central place in the Lodge; as such all that pertains to it and its history is of vital concern.

There are few things more to be desired than correct views and understanding, for religion is at present suffering from a neglect of Bible reading. One chief objection to ideas of literal verbal inspiration and complete infallibility of the Bible is that such views are directly contradicted in the Book itself. Revelation should always be represented as gradual, giving here a little and there a little as men are able to receive it. Young people might well be taught that inspiration is like the passage of light through glass.

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PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

The finest and whitest plate-glass stops some of the light. Thick, uneven, poor glass lets little through. If some of the prophets at their very best are like plate-glass, some of the writers of the historical books are as very thick and muddy glass. But it may be said, "How can one distinguish between the true and false?" and that is one of the things one has to learn. The important thing is not to know the truth, but to be the sort of man who can recognize truth when he meets it. The Archbishop of York in his views or summation of the Church report gives the substance in a sentence when he said that "the Bible is not the revelation of God, but the history of that revelation." And every history contains some mistakes and some inequalities.

Why should the Bible be read? There are more reasons for desiring a revival of intelligent and constructive reading of the Great Light than can be summed up in a score of articles. The first and best reason is that the Jews (and the entire Bible, with the exception of Luke and Acts and possibly one or two of the minor epistles, is the work of Jews) have been as indisputably the world's teachers in the knowledge of God as the Greeks were in philosophy, the Romans in law or the English in democratic government. If we want not metaphysical theology but correct ideas of God, we must put ourselves to school to the Jews. This will shock some of our Christian friends, but in any fair discussion must be a dominating fact. There is a problem. At a time in history when Greeks and Romans were telling silly stories about their gods and deeply spiritual Hindus were worshipping a strange pantheon of monstrous and cruel deities, and in other now Christian countries, human sacrifices were delighted in and blood shed in streams by tribes passing their children through the fire to Moloch, the Jews (from 760-435 B. C.) were offering to their fellow-countrymen the noblest ideas of God. What is the explanation? How does the secularist explain the Jew?

Truth is, the Bible is the greatest of all textbooks of religious psychology; and the wise man, like the young student, who walks the hospital wards to see examples of bodily ailment and ascertain their cure if possible, will take this record as his rule and guide, confident that within its covers is the greatest record of human history upon which to build a belief at once comforting and understanding.

"It is not necessary that we all think alike; it is necessary that we all think," and a careful pondering of the truths contained within the V. S. L. will be of great value to all Freemasons.

UNITY An important need in the American Masonic life of today is unity of its forty-nine parts or jurisdictions. For intelligent and effective effort, nothing beats unity. Intelligence is evidenced by the act of collaboration itself, and effectiveness demonstrated by the force of concentrated power rather than through sporadic efforts.

A weakness of American Freemasonry lies in the fact that whereas there are many jurisdictions, no

central organization exists to put the will of the whole into effect.

In emergency this situation may become tragic. Time is often of the essence of a problem. When important decisions have to be made, no system of correspondence between units nor hastily devised parleys can carry the weight nor command the respect of an united, comprehensive, single whole.

The merit of a national grand lodge for the whole United States has been discussed academically pro and con in the past, but as Mark Twain said of the weather, "nobody does anything about it." Freemasonry does not resemble the weather, although different winds of opinion and storms of debate frequently rage around matters of local jurisdictional moment—hence it is possible to do something about this important matter of unity.

A divided force can be defeated. A compact and completely organized one can be impregnable.

It is submitted that now, when world forces through their own unification are destroying many of the things for which Freemasonry stands—things which have been built up only through the sacrifices of centuries to the common good—is a good time to give heed to a very important question.

WORTH All the big things of life are made up of many small things interlocking, standing as it were on one another's shoulders, each dependent on the other in different ways. There is no substitute for worth—which is attained often only by a long and complicated series of events. The final values are not the result of snap action.

Human factors outweigh all others. The truth of this may not be evident to the very young or the very careless. None the less it is true. The man who would best serve his fellows will develop worth by strict adherence to and practice of Masonic teachings, not only in the larger things, but as well in those smaller incidents of everyday life which develop into the big things.

RELIEF As showing the independence of thought actuating the four writers of the Symposium which is a monthly feature of this and three other representative Masonic journals, it is interesting to note that the topic for a recent issue: "Masonic Homes—Are they necessary adjuncts of the Craft?", was treated in two entirely different ways, the plan of "home" relief being approved by two writers and opposed, quite emphatically, by the other two.

Conditions are necessarily different in different jurisdictions, and the administrative features of "homes" are of prime importance. There is bound to be a conflict of opinion as to their merits, and this is evidenced in the opinions set forth by men in four widely separated sections of the country.

Without any desire to start a controversy, THE CRAFTSMAN would like to have from its readers their views on this subject.

A Monthly Symposium

The Lesson of European Experience

The Editors;
ALFRED H. MOORHOUSE BOSTON
JOSEPH E. MORCOMBE SAN FRANCISCO
WILLIAM C. RAPP CHICAGO
JAMES A. FETTERLY MILWAUKEE

STRONG GUARD NEEDED

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

NO study of contemporary Masonic history in Europe can fail to disclose its significance to Freemasonry in this country.

We have seen the Craft ruthlessly suppressed in Italy, Germany and Spain by measures stopping short of nothing—even murder. With property confiscated and meetings forbidden, men comprising the Craft in those countries may well wonder whither their world is drifting. More and more in our daily news accounts the word "Freemasonry" appears as the enemy of absolutism.



In the light of the ideological inhibitions dominating dictatorships this is perhaps to be expected, for Freemasonry, dedicated as it is to a search for Truth, is the natural enemy of measures representing autocracies which deny liberty, obscure Light and serve to make man slave of the State.

The effect European conditions will have upon Freemasonry in this country will depend entirely upon the spread of the doctrines here which govern there.

If democracy is to survive and the right of men to a say in government continue Freemasonry will survive here; otherwise it will suffer the fate it has suffered in certain countries of Europe.

Propaganda is a powerful element in today's affairs. Unscrupulous individuals do not hesitate to fabricate the grossest charges against any element in the community which impede their path to power. The Masonic fraternity has in consequence been the target for much abuse in Europe in recent days. Fear of the truth is perhaps the dominating motive for this persecution of Freemasonry and the cause of its temporary suppression.

No man who is at all familiar with the teachings of "our gentle Craft" can have aught but contempt for that element or individual which would deprive it of its charitable and humanitarian field of action. The good it has accomplished through the centuries has been incalculable. Its foundations are imperishable. While temporary madness may for the moment obscure its activities that is but a phase which will pass. Freemasonry cannot be destroyed. It will rise again, Phoenix-like, in those countries which now seek its doom.

Meantime it is essential that in the United States of America the several millions of members here seek to

show by precept the admirable purposes of the fraternity, lending their aid to all legal efforts to lift the standard of humanity to greater heights, guarding the temple of Truth with zeal and fervor against the false and sham which now dominates unhappy people of other lands.

CONFUSION REIGNS

By WILLIAM C. RAPP
Editor *Masonic Chronicle*, Chicago

THE unhappy experiences through which the Masonry of European countries has passed in recent years, and which to some extent represents crises in the difficulties under which the craft in these nations has pursued its labors for a long time, undoubtedly is pregnant with lessons for the fraternity in all parts of the world. With but superficial knowledge of the actual conditions which prevail in these lands, regarding the attitude of those who are bitterly opposed to the institution of Freemasonry, and with scant information as to the principles and practices that govern their Grand Lodges, it is



mere speculation to offer dogmatic declaration as to these lessons or what they portend.

Omitting England, the Scandinavian countries and a few others, there is not much of Freemasonry left in the Continent of Europe.

From the experience of English Freemasonry we may learn the lesson that strict adherence to the fundamental principles of the craft, inflexible determination to uphold its highest standards and a steadfast purpose to keep the institution within its proper bounds gives the best assurance of peaceful existence.

From those lands where Freemasonry has been proscribed we learn that the craft will not be permitted to carry on its work in a country where dictatorial powers are exercised by political rulers. This is particularly emphasized in Germany, where Freemasonry for many years enjoyed a most estimable reputation. In Latin countries the charge is freely made that Freemasonry is guilty of interfering with affairs of state and fomenting conspiracies against those in power. In justification of such political activity on the part of Freemasonry—if the indictment be true—it is averred that self-preservation made participation in affairs of state an absolute necessity. In any event, it is highly improbable that Freemasonry would have been tolerated in these nations, even if it has sedulously held aloof from affairs

of state and had conducted its affairs in the most exemplary manner.

From France we learn the lesson that a fundamental requirement of English-speaking Freemasonry is a belief in the existence of a Supreme Being, and that no evasion or subterfuge in profession of this belief will be condoned.

The outstanding lesson to be gleaned from European experiences is that no country ruled by a dictator who holds his power by force, whether the dominating power be mob, military or ecclesiastical, will permit Freemasonry to exist. Make no mistake about this. If a dictatorship should be established in the United States, or in England, Freemasonry will feel the heavy hand of the oppressor. We are also taught that when the craft gains political power or influence it invites suppression. We learn further that the fraternity has its own legitimate work to do, and that when it seeks to enter foreign fields of activity it is headed for trouble.

CAN BENEFIT BY LESSONS TAUGHT

By J. A. FETTERLY
Editor *Masonic Tidings*, Milwaukee

OUR subject for the month, as it is worded, bars from consideration Freemasonry in England, Scotland and Ireland, leaving for our thought the institution as it exists in France and other European countries.



It is a striking fact that in all the countries thus to be considered, with the sole exception of the Scandinavian countries, Freemasonry has either been wiped out entirely or is undergoing severe campaigns of criticism amounting in many cases, to a veritable fight for life. In Germany and Italy, as is known, Freemasonry no longer exists as an organization. The same is true of Portugal and in Spain, with the anticipated victory of General Franco, it will likewise become one of the "things that were." In Holland, Belgium, the Slavic countries, and even in Switzerland—the home of democracy—campaigns for its extermination are being waged with considerable success.

Is Freemasonry blamable for this condition, or does the cause arise outside the institution? If the blame rests on the Craft itself—or with its membership—are there lessons to be learned by the membership in the United States? These questions are for our consideration.

For many years, it has been charged, European Freemasonry has concerned itself to a considerable extent with political subjects and political policies. It has been charged—and never denied—that European governments have been formed or have fallen as they conformed to or departed from courses of conduct outlined by Masonic authorities. It has been charged—and never very vigorously denied—that in many European countries official Freemasonry constituted a super-government that dictated and controlled political policies and activities. That governmental departments and offices were honey-combed with Masons who kept their Masonic superiors informed on all matters

coming to their attention. That favoritism and injustice was rife, incompetence and ignorance often overcome ability and worth, and that jealousy, greed and ill-will was rampant.

The result was fore-ordained. Resentment was aroused, suspicion was fostered and—as these sentiments extended during the years—active and open campaigns to curb or preferably, to eliminate, the hated organization gradually began to sweep the country. We can likewise readily believe that the constitutional enemies of Freemasonry did not hesitate to throw their influence onto the scales in aid of the rebellion.

It may possibly be—indeed we may even grant—that these political efforts and influences have been exaggerated. The fact remains, however, that altogether too much attention was given in many of those countries to affairs of state rather than to the teaching of the fundamental principles of the Craft.

The result furnishes the moral of the tale.

MUST LEARN LESSONS OF SUFFER

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco, California

HAVE European experiences any lessons for American Masons? Any answer to this our question of the month must take form of a most emphatic affirmation. It would indeed be strange if the conditions obtaining in many of the old world countries, resulting in persecution and proscription of the Craft, could be safely ignored or regarded with mere curiosity by Masons of America.



We are told that Masonry in the nations thus affected has suffered because of a turning away of the fraternity from its first purpose and only safe course. We have heard for many years of the political character of Continental Masonry, and this charge has been newly taken up and refurbished to suit the purposes of dictators and others bent on destruction of all liberal influences. There are none of us now living who can recall a time in which the institution was free from slanderous attack. According to our ecclesiastical friends of a generation and more ago in the craft was a slightly camouflaged agency designed to advocate atheism and dangerous radicalisms directed against all government and religions. In our dense ignorance of existing conditions we for the most part accepted these insinuations as the proven truth. More than that, we played directly into the hands of these enemies of the Craft by retailing such lies, and magnifying our own self-righteousness.

There is here no space to present the facts disproving such statements: They are known to those who have studied Masonic activities and trials in Europe for the past half century. Suffice it if we say that Masonry in Europe has long been recognized as a militant foe of reactionary tendencies and movements, whether material or spiritual. The Craft in some of these countries has been the banner-bearer and point of rallying for

all elements that sought a larger freedom, both of body and soul, for the oppressed and suffering peoples.

As a consequence Masonry was regarded as the open foe of any who sought to fetter the minds of men, or to bring them into subjection to tyranny of any sort. The more recent crop of upstart usurpers, taking advantage of national fears and huge economic disturbances, have seized and now hold uncontrolled power. Masonry was recognized as the enemy to be destroyed wherever the authoritarian state was established. It was not by chance that the first movement in Nazi Germany, and Fascist Italy, and to the latest recruiting of dictators in Roumania and Brazil, was to decree Freemasonry out of existence. It was a free-thinking, free-speaking and informed element. The moral strength of the institution in these countries was made manifest by such actions.

What, then, are the lessons that American Masons can and should learn from these European experiences? First, that there is in our own land, and already vocal, like hostile elements at work. There are influences being strengthened having as aim to destroy democracy. And with increase in strength a preparatory act would be the sacrifice of Masonry. There are few so gullible as to believe we of the United States are so different, that our own section of the fraternity would be spared. We have been told, time out of mind, how leniently American Freemasonry is viewed by an excommunicating church. Yet we have not been exempted from the anathema, and are headed with the rest to perdition.

LODGES AND GRAND LODGES

As a rule, grand lodge officers are not particularly anxious to inform officers of constituent lodges or the Craft in general of legislation and business which is to come up for consideration at the annual communication of the grand lodge. There may be no studied or deliberate effort to keep the rank and file in the dark, or to prevent them from becoming informed as to pending matters, but there is a complacent feeling that in due time when the representatives arrive at the annual gathering they will be given all the information needed to enable them to discharge their duties.

It is therefore interesting to read in the report of a grand master (California), the statement that during the year he has submitted to the constituent lodges not only all proposed legislation which was to come before the grand lodge, but also all decisions made by him in the disposition of matters that arose during his administration. In explanation of the course he pursued, the grand master stated: "I have felt for a long time that the members thereof, have not had sufficient information to enable them to make themselves articulate and to participate intelligently in the affairs of grand lodge. I believe it is our duty to give all available information to the representatives considerably in advance of the communication. This I have endeavored to do, and I believe that if the practice is continued it will result in greater interest on the part of our representatives and better considered legislation on the part of grand lodge."

If by the schemes of traitors, the venality of politicians or the indifference of the masses democracy in America can be destroyed, it is certain that Masonry will be among the first to suffer.

But beyond the thought of self-preservation, the lesson should be taken to heart by every brother of the American Craft that we are supporters and defenders of a threatened democracy; that we can not shirk duty or pain of being false to our Masonic obligations. To this cause we should devote ourselves, by seeking a full and real knowledge of conditions, that whatever is injurious in its nature or dangerous of purpose may be actively combated. The voice of a united Masonry, pledged to support of the Constitution of the United States and the institutions that are for the safety and welfare of the nation, would give new courage to all who are of right minds and willing hands. It would give pause to those who may think it easy to deceive the ignorant and suborn the selfish, and thus take possession of our great heritage.

If we are taught by the bitter lessons of distressed Europe as to our full duty, there need be no fear for the safety of Masonry nor for the future of democracy. For our fellow citizens, joined under many banners, will gladly join in such tender of fealty. Our Masonry, by so announcing itself, will thereby attest its worth and defeat attempted slander in advance. If we neglect to learn, can we expect others to carry the burdens for us, while with mere lip-service we claim an unalloyed patriotism?

The procedure suggested by the grand master is certainly straightforward and above board, and if generally followed would do much to overcome the assertion not infrequently heard that the active workers in grand lodge constitute an autocratic power with which it is impossible for the lodge representatives to cope. It would also to some extent interfere with the efficiency of "steam rollers" and prove a stumbling block for legislation seeking to put over the pet theories of individuals. The chief advantage, however, is that the representatives will have opportunity to familiarize themselves with matters that are to come up, something that is impossible if they know nothing of them until they arrive at the annual meeting.

In a majority of grand lodge amendments to enacted law require either previous notice to constituent lodges, or that proposals of this nature must lie over until the next grand lodge session before they may be finally acted upon, which gives ample opportunity for representatives to inform themselves and study the legislation which will come before them for decision. However, grand masters are called upon to make many decisions during their tenure of office, and these are rather difficult for the average member to keep track

Such decisions in almost all jurisdictions come before grand lodge, and if approved become the policy of the jurisdiction, even if not incorporated in the written law. The practice recommended by the California Grand Master would bring these subjects more

definitely to the attention of officers of constituent lodges and aid them in avoiding unintentional violation of their provisions.

The procedure would have another advantage, in the maintenance of closer and more intimate relationship between the grand lodge and the constituent lodges, something that would without doubt prove to be beneficial. The true relationship between lodge and grand lodge is not always understood, and anything that will bring about closer co-operation and mutual confidence between them can be productive of nothing but good for all concerned.

Occasionally there are found in the proceedings of grand bodies instances which evidence that the reverse opinion prevails. In a recent annual convocation of a grand chapter there was pending a proposed amendment requiring that all changes in law must lie over for a year before final action is taken. The jurisprudence committee, in disapproving of the proposal, sol-

emnly declared that in the more than 80 years this grand chapter has been in existence no hasty or ill advised legislation has been enacted, and therefore the restriction was unnecessary. As a result, in this particular grand chapter it is possible to amend any by-law within a half hour of the time that the representatives of chapters receive their first information regarding the matter at issue. As most of these representatives are attending the annual convocation for the first time it is apparent that they are not in a position to legislate intelligently on the subjects under consideration and feel compelled to rely upon the judgment of those who are more experienced in grand chapter procedure.

The point at issue is that the representatives are entitled to have full information regarding matters on which they are expected to make decision, which is not possible if they are confronted with proposals of which they have been given no previous knowledge.
—*Masonic Chronicler.*

THE COMPANIONS OF TOURS

By CYRUS FIELD WILLARD

[Following is the continuation of the interesting story of the Companions of Tours, the earlier parts of which appeared in previous issues of THE CRAFTSMAN:]
ED. CRAFTSMAN.

Yes, the cathedral is a book which we are going to decipher. After the completion of the Temple of Solomon, the Companions dispersed all over the world in order to bring to it their morals, sciences, talent and philosophy. We find traces of their passage everywhere that beautiful works have arisen. Egypt, Greece, Rome, Cathage, all have been for them the centres of action.

The passing rapidly into the country of Gaul, they have there raised their cathedrals where they have interpreted their philosophy of initiation. Can any one say that faith alone was the sole motive of these buildings? Have they not, as freemen, wished to protest against the feudalism that oppressed the people? Have they not wished to erect the first popular monument opposite the feudal castle, so tyrannical and cruel? Have they not also wished to erect the house of the people? the symbol of unity? In this people's house, a religious cult was practiced, it is true, but also all the acts of the public life and all the social movements took place there, the meeting of the guilds, those sworn to secrecy, assemblies, festivals, of the Innocents and of the Fools, traditions which were maintained up to the 15th century.

The people of 1789 in a moment of just rebellion have destroyed all this. But they never touched the cathedrals. This gesture, in spite of the unchaining of passions and rancor, has it not been the homage to the conception that the cathedrals were made for them?

The bishops and all the clergy of the Middle Ages have called the Companions to erect these monuments of stone. But they have also trapped and persecuted

them, when their philosophical or religious ideas seemed to them to deviate from the straight and narrow path which the faithful of the Holy Roman and Apostolic Catholic church ought to follow. Faithful believers the Companions always were, and Christians largely, but in the most humble as well as the most noble sense of the word.

Disciples of the Christ but not disciples of the priests, the Companions bowed before the Grand Architect of the Universe, letting it to be understood by this, that they left to each one the right and liberty of adoring that God in whom they placed their trust. With theories to combat and as those who might feel the fagots of the nearest funeral pile burning, still these Companions advertised the most flagrant disrespect of the priestly hierarchy. Their audacity is many times manifested by the caricatures which they did not fear to carve, even in the stone of the cathedrals.

A monk and a nun shown in a position of the utmost impropriety, decorates the Church of Saint Sebaldus at Nuremberg, and this rough subject is often shown in other places reserved for the cult. In the upper gallery of the cathedral of Strasburg a procession of animals is led by a bear who carries the cross. In it a wolf holding a lighted candle, precedes a hog and a ram loaded with relics. All these animals defile piously while an ass figures at the altar saying mass. Clad in sacerdotal ornaments, a fox preaches to a flock of geese, at Brandenburg.

Perhaps the most terrible satire of all, one finds in the "Last Judgments," which are sometimes very subversive in the sense that among the damned are found contemporaneous persons crowned, or with mitres. Even the Pope himself, with the tiara on his head and flanked by cardinals, is seen devoted to eternal flames on the portal of the monastery church at Berne.

It is not necessary to always stick to the exterior

form of things, and perhaps the Companions while thus stigmatizing the morals of the clergy intended to give an initiation incomprehensible to the profane. Nevertheless, these signs leave it to be supposed that the initiation conferred secretly to the members of the Companions brotherhoods may not have been confined only to the material processes of the art of building. Certain ironical sculptures have no doubt been inspired by the rivalries which at all times the people have opposed to clericalism. But others manifestly translate the inner thought of an artist which was singularly emancipated for his time.

Thus you see that while the Companion Masons and Stone-Cutters have been persecuted, they have also known how to take their revenge. But above all these more or less equivocal sculptures, there is one, the most beautiful of them all, that condenses in one word the philosophy of the Companions. Around one of the bays of the north portal of the cathedral of Chartres stand the statues of the Virtues, and the highest, with its arm raised, shows the word "Libertas" (Liberty) engraved in the stone. Did the Companion, who carved this, think of his own beautiful "Devoir of Liberty," or did he intend it as a watchword for future years?

It is necessary that you should know that the Companions were the originators of that formula that has become so popular and that is understood by so few: that famous formula with which the Masons of 1789 led the people to the Revolution of that year:

LIBERTY EQUALITY FRATERNITY

Liberty—The old Companion stone-cutters from the day they acquired the Mastership had the liberty to go everywhere, as their old parchments now tell us. With liberty of art and of technic, they interpreted their thoughts and conceptions as seemed good to them. They had liberty of belief also, for they were the only ones to admit into their ranks all men of the trade, whatever might be their nation or their religion. In this they were wise.

Equality—For them all men in the trade were equals, provided that their morality and their knowledge permitted them to take their place among them. They were equals in work and in glory. Did they not choose their chiefs among themselves? And the latter had no more authority than that which was given them. They also desired equality for other men. They succeeded in sowing to the winds the seeds of this principle, and they knew how to make it understood, which was not an easy thing with the men of their times.

Fraternity—This sentiment was perpetuated among themselves down to our times. Brothers they were, in happy or unhappy moments; even in their manner of thinking and of conceiving, one feels this inner brotherhood. Brotherhood also because they wished to inculcate their sentiments of liberty in all their unhappy brothers. Fraternity indeed, when in their initiations they made their young adepts swear never to soil their hands in human blood either in a duel or in war.

But little by little the Companions, as the workers of days gone by conceived it, has disappeared. Today they no more make the Tour of France. At least the callings are rare where the young people go to different parts of the country to learn the trade, in

order to know the different adaptations necessary to various regions and to local needs.

In days of old, a Companion would often execute a work, freely and personally. In our days, in the vast factories, where the work is done seriatim and where the infinite differentiation of functions cuts each gesture and almost reduces the role of the worker to a single movement, it is no longer the man who is king; it is the machine. Certainly I am not ignorant of the progress that it has brought and the immense retrogression that there would be if, tomorrow, by some cataclysm, the machine would disappear from the world.

But all social benefit has its reverse, and one has seen but little progress as yet which does not contain in itself some new risk. The machine enters this world as a terrible symbol of an age where man will seek to mechanize everything and make everything uniform, with objects which his hand no longer manufactures, while the mind is rendered dull by the automatic labor of each day. The machine has not only brought a relief from heavy and hard labor in the life of the workman, but it also has brought weariness of a task, where the man is no longer anything more than the servant of the tool. Labor is now a servitude and the machine crushes out the soul.

Yes, little by little, this power of the machine enters into the life of man, who recoils, vaguely frightened, before his creation. Some years ago, the poet Emile Verhaeren, sang of the gloomy desolation of the "Tentacular cities." But this mysterious force, this drama of man before his machine, no one has more powerfully expressed than the poet-workman, Milbauer, in his poem, "Iron and Steel":

"An arm of iron,

Two feet,

Collar-bone and vertebrae.

I am afraid of it.

I am afraid of this Moloch of iron and steel

Which is reared before my life.

"It has two obscure holes like supplicating eyes

Each morning these holes are alight

Now it is my grief that burns in them,

It is nothing else than a part of my life that burns there.

"I think of those who have created thee in their image,

And I seek in thee the marks of their suffering,

For it is certain that they have suffered,

They have wept and toiled and suffered pain

Before having formed thee such as they wished thee to be.

"And when thou wast at last erect,

Their greatest grief perhaps was

To have raised their human dream

Opposite thy metallurgic frame."

The Companions are still existing. I have seen Companions, have conversed with them, and I have felt indeed that if the customs of the trade are departing, little by little, the spirit remains as it always has been. This is the true mission that the renewed Companions ought to accomplish: opposite the feudal castle of capitalism and the machine, the Companions will raise, as in medieval times, the cathedral of thought, at last made free.

Those who have never bowed before the powerful ones of days gone by will not abase themselves before the masters of today. While preserving the initiations of the trade and the methods of labor which they are constantly improving, they will increase their role of educator and will prepare that necessary union which we all wish, that of the intellectual with the manual workers, and without which the society of tomorrow will go down to destruction.

With the Companions of all the rites on one side, and with the descendants of the Master Masons on the other side, the barriers which today separate the workers with calloused hands from the workers with white hands, will be broken down. If we only knew . . . if all men knew . . . if at this hour we could all communicate with each other freely, it would not be thoughts of indifference that the workmen and we would exchange, but the friendly regard of laborers harnessed to dissimilar tasks, but nevertheless tasks

MORALITY THE BASIS

Notwithstanding the Craft is composed of men of all shades of opinion and pursuit, of every sectarian denomination, of every political party, of every diverse interest on the globe, of men disagreeing in many of their speculative reasonings and beliefs, antagonizing each other with conflicting systems and methods, yet because of their great underlying belief in the fundamental truth of Masonry, the ties which bind them indissolubly, know no limitation of place or race. Wherever there are fellow Masons, there a Mason is at home.

Our code has come down to us from earliest antiquity. It embraces the highest moral laws and will bear the test of any system of ethics or philosophy ever promulgated for the uplift of man. Its requirements are for the things that are right and its restraints are from the things that are wrong. Inculcating doctrines of patriotism and brotherly love, enjoining sentiments of exalted benevolence, encouraging all that is good and kind and charitable, reprobating all that is cruel and vicious and oppressive, its observance will uplift everyone who comes under its influence.

The basis of Masonry is morality; morality such as is impressed upon the minds of men, not from an inspection of historic evidences, not from observing great and amazing paroxysms of the natural universe, but such as is found in the unfolding of human nature itself. With the passage of time, the means of illustrating and enforcing the moral law have been vastly increased; but the substance of the law itself has been known just as we know it, for thousands of years. Not a single precept or morality now, but was indigenous to the earliest peoples of whom we have any knowledge. In this resides the secret of our Order's perpetuity. For it is the most ancient society of this world. Its origin, indeed, was perhaps coincident with that of society itself. Knowing how variable are the currents of human thought and action, it must be inferred that an institution which has obtained such a sanction from time, has its basis upon substantial truth—truth

for the same ends, and from afar-off we would recognize each other and support each other with heart and hand.

Is it then so difficult to love each other? Will men eternally shun this message which alone can break their chains and soothe their wounded hearts? We have each one of us a gesture to make in order that peace shall once more reign among us. We have to examine our consciences and remember our neglect and our weaknesses as well as those multitude of occasions when we might have been able with a word to disarm a prejudice, to raise up again a heart humiliated and restore courage to him by showing him some one who believes in him and has faith in him. . . .

When that will be done, then the white hand and the calloused hand will be closely united, and we shall repeat again, with more fervor because we shall understand it better, the beautiful Companions motto, which is also that of the Republic—LIBERTY, EQUALITY, and above all, FRATERNITY.

so fundamental and so in harmony with the nature of man as to have been instinctively and universally recognized, through the ages.

As the civilized world has grown in intelligence, the attitude of thinking men in regard to the nature of man, his rights, necessities and liabilities, has changed immeasurably. Notions of government have been cleansed of many barbarous elements, the conception of justice has been purified and elevated, and the whole framework of society has been exalted. But, while the world has been ringing with the voice of these great intellectual achievements, improving and reforming on every side, nothing has been added to or taken from morality.

Nothing is to be found in the entire universe which has undergone so little change as the great tenets of which moral systems are composed: To do good to others; to forgive enemies; to love neighbors; to restrain passions; to honor parents; to respect authority; to return good for evil; not to cause anger; not to bear false witness; not to lie; not to steal—these are the essential elements of the moral law.

Christ found it complete, adopted it, exemplified and beautified it, and left it unchanged. He introduced no new purpose, only a new, beautiful and more effective method of achieving the old end. Every mode of religion which has made a deep and lasting impression on the human mind—and vital religions in the world have been quite as numerous as different forms of dominant government—all religions, I say, of which we have any knowledge, have professed the same fundamental purpose, the exemplification and enforcement of morality. Formulae, perhaps, have been at times too deeply stressed. Forms originally employed simply as a subsidiary means of attaining a moral end, when crystallized by the weight of interest and example, and ratified by time, have frequently come to be cherished more deeply than the tenets of morality itself. And thus the spirit of moral truth has too often evaporated

into mere pageantry. But to those who attain morality in life and deportment, it can make no difference by what means they are conducted to that end.

The whole human race—all that have lived before and all who are to come after us—may be said symbolically to form one vast, unbroken circle around the throne of the true and everlasting God—a chain of which each link is a human soul, and in which every soul is equidistant from the central point. Thus, lines of moral rectitudes extending from the several links of the living chain to the seat of the Immaculate, would make as many lines of approach as there are links in

the chain. Which is to say, there are many ways and methods of attaining morality as there are human souls.

It will readily occur to the reflective mind that numerous lines drawn from the circumference to the centre of a circle, converging acutely practically unite in a common mass long before the centre is reached. In the same way, innumerable independent lines of moral thought and action, if projected with sincerity, will unite and mingle in a common purpose long before the end is reached.—Bro. MAJ.-GEN. D. MACARTHUR, 32d., in *The New Age*.

EMANUEL SWEDENBORG

By BARON PALMSTIERNA

[*Because of the important influence of Swedenborg upon the minds of men and the peculiar quality of his greatness, the following sketch of his life will be of interest. There is no record of Swedenborg being a Freemason, yet he embodied in many respects the ideals of the fraternity. His life can in consequence be considered a model to pattern after. Saturday, January 3, 1938, was the 250th anniversary of his birth.*]—ED. CRAFTSMAN.

The case of Emanuel Swedenborg is a strange one. He never preached, but some 140 churches have been established on his teachings in fourteen different lands. He never pushed himself on the public, being a humble and modest man, but his name is revered today all over the world. Scientists hail him as a great pioneer in many branches of human progress—an Aristotelian type of mind—and seeking souls drink from the “living river” of his spiritual teachings, according to that blind and deaf genius, Helen Keller. Swedenborg was forgotten, though, by the world about him when he died in London 166 years ago, and was buried in a small Swedish church in the City of London, now non-existent; and in his own country his name gave no echo for a considerable time. Truly we must say that his case bears out the conquest of spirit over matter, over time and space.

It is the spirit of Swedenborg which fascinates every reader of his life. He was so unique in his attitude that he cannot really be compared to anyone else of those who set a mark on human life on earth. I can only give a few hints on what constitutes the greatness of his spirit, and the reader who takes an interest in Swedenborg is well advised to pursue studies of his own in order to explore the secret force of a mind which seems to acquire increased influence the more we are distanced from him.

Is it necessary to state in the first place that he was completely in his right mind and not insane? Perhaps it is, because some psychologists have seized him and have classified his mind as one of their notorious cases. All through the history of mysticism and visions we meet the same treatment of the great inspiring leaders, who brought some new light into our shadowy world. But how could a mentally deranged mind have made such deep impression, as he did? Kant studied him and found him worthy of a controversy; Goethe was

impressed by him and so was young Blake, Coleridge, Carlyle, the Lake School of English poets, Coventry Patmore, and Henri de Balzac. Emerson wrote that “his dignity of thinking is an honour to the human race.” The interesting fact is that some of Swedenborg’s deepest spiritual works were published during a period of great public activity. He then took a rather prominent part in Swedish politics, wrote memoranda on currency matters which were the best laid before the Diet, and suggested useful industrial reforms. People who did not understand his ways could say, “He is queer,” but his intellectual power even in the last years was manifestly undiminished.

No, Swedenborg was in his right mind, but he was one of the most singularly equipped men that have ever lived amongst us, and it is better to try to understand his career than to use the cheap method of shelving him by registering his name on the sick-list.

We have before us a most representative example of a seeker. He lived in the days of Queen Anne, when great changes took place in Europe, and great intellects, sharply individualized, laid foundations for further strides in human progress. He was born a seeker, which statement is puzzling enough, as it makes us hesitate whether the individual, after all, lived before being born. Already as a child he tried respiratory exercises in order to find out their effect on our perceiving capacity—a sort of Yoga pupil,—and once his education was finished he set out to travel, not only through many lands, but to learn from the great men of his time, Sir Isaac Newton particularly, and to explore every branch of science which could possibly give him a clue to the secret of the universe and the soul.

He started in mechanics, and, always desiring to be useful, dropped along his road a series of inventions. It is curious to mention in our days of armament race in the air, that in 1718 he had a plan ready for a machine to fly with, and he also produced a submarine boat and a musical instrument on which everybody could play all sorts of music! He traversed the fields of mineralogy and of geology, making epoch-creating experiments and suggestions. He reached up to the stars and thought out a nebular theory which is still accepted. Laplace was influenced by him.

Swedenborg forced his way through biology and made statements which are of much interest for the

vitalist school, and psychic research workers ought to study his explanations concerning telepathy and clairvoyance, gifts which he possessed himself to an astounding degree, as proved by documents of the time. He pursued the human soul, and, finding the brain to be an organ on which it acts, he studied the “grey substance” and the nerve system, and became an acknowledged brain expert far ahead of his century. He penetrated deeply into the construction of the junction connecting soul and body, but when he at last tried to get hold of the soul itself and grasp its secret, he could not proceed any farther on the road he had followed, the soul being of other consistence than the material body, and unattainable through mechanical means. The spirit can only be approached in the spirit. The seeker now stood at the cross-ways, and, having lost his bearings, must either bow to the inevitable failure or venture to plunge into the void where eyes do not lead. The seeker in him was stronger than doubts in himself, and he was also helped by a firm faith in a God of Love and the words of the Gospel that the one who seeks shall find the truth.

The greatness and the humility of Swedenborg is proved by the attitude he now took up. He quietly recognized that he was at a standstill, and sat down to meditate on the powers of his soul. Could they carry him across? Could he reach beyond the range of limited sense perceptions?

The revelations which reached him during the last 36 years of his life are most amazing. Following his usual method, he noted down all he heard and saw very carefully, and put it into systematical order, with the result that the libraries in many countries are filled with big volumes containing his extraordinary descriptions of the spiritual world. He was at home there, he said, and thought it most natural to speak in a conversational manner to those who descended from the beyond. A discerning reader will find much of this material to be colored by the author’s own ideas and the circumstances in which he lived and the fight he undertook against a stale Lutheran Church dogma, but enough remains of visionary purity and unique insight to characterize Swedenborg as one of the great seers. In an age when we have become aware

of the futility of mere mechanical progress and find that we have to return to a weighing of values which may bring release to starving souls, it is worth while indeed to study the results to which such a thorough and genuine seeker arrived.

A student of religious systems will find a special interest in observing that his doctrines in the main are in accordance with other high revelations, which seems to bear out the view which is often stated that all of them at the root touch the same profound divine source. Swedenborg gives an interesting explanation in this respect which it may be allowed the editor of “Horizons of Immortality” to mention. He spoke of “little tremulations” or, we should say, “waves of short length” which reach human beings from the depth of the universe and which are means of communicating not through bodily senses, but a more refined medium and acting on the soul. He asserted that the soul could free itself from the chains of the body and become responsive to spiritual influences. Schopenhauer in the nineteenth century tentatively published ideas in accordance with Swedenborg’s views. Researches in this direction correspond to the new turn in physical science and ought to be pursued. Wherever love reigns unsoiled by self-interest God is actually present, is the fundamental thought of Swedenborg. In that respect he might be called a monist. A life of loving kindness brings experiences deeper than intellectual knowledge, he knew, and so far he can be ranged amongst the mystics. But what especially characterizes his scriptures at this later stage is the emphasis laid on the possibility of spiritual intercourse.

Swedenborg was a humble and gentle nature who could be seen in Marylebone walking about in his wig and cloak with some gingerbread for children in his pockets. His door was open to visitors. He never argued. Truth takes care of itself, he said. He liked congenial company, drank coffee, and did not despise a pinch of snuff. He inspired respect for his upright character and wisdom, and he drew love because he loved humanity. Swedenborg still remains one of the strong links uniting Sweden and England. We feel it more than ever these days.

THE MOTHER GRAND LODGE

By JACOB C. KLINCK

Grand Master of Masons in New York

While we, in the United States, have been losing members in recent years, England has increased her number of lodges and brethren. Before the decline over here, New York led in numbers; now England is reported as over one hundred thousand ahead of us. Many believe that the magnificent Temple on Great Queen Street has had something to do with the rise. But that is only a minor item. A far more convincing reason seems to be that English Freemasonry is regarded as one of the strong props of the Empire.

One need only look at the list of officers to see the close connection between the royal house and the Craft. The present king was made Grand Master Mason of the Grand Lodge of Scotland at the two hundredth

anniversary of the latter body, and accepted also the honorary grand mastership of the United Grand Lodge of England. His predecessor was a “line” officer on his ascension to the throne, and later accepted the title of honorary grand master. Among the chaplains always have been great churchmen. The two appointed by the grand master at the annual communication last year were the Rt. Rev., the Lord Bishop of Sodor and Man, D.D., and the Rev. Canon E. W. P. Archdall.

Even that does not explain fully the hold which the English Craft has taken on public esteem. There is, for example, the unsurpassed extensiveness of the benevolent work carried on, represented visibly by the three “Royal Institutions”—the one for girls, the one for boys, and the one for the aged and infirm—and

the Royal Masonic Hospital. Besides these institutional foundations there are many private charitable institutions chosen by lodges for special support, not to speak of the more direct relief and help voted on occasions.

Yet another point well worth taking into account is the real care taken in the examination of applicants for admission, to make sure not only of their moral qualities and general standing in their communities, but also of their financial ability to meet the many calls for help in addition to the regular support of the fraternity's charitable institutions.

Contributions to the royal institutions alone totalled over one and one-half million dollars in 1936, or about 40 per cent more than Grand Lodge of New York received in dues and from other sources. Nor does the reported amount cover all that has been given for lodge purposes toward private charitable work and special occasions.

In England the support of needy brethren, families, widows and orphans is universally regarded as a binding obligation. Aside from contributions made from that motive, there is considerable money obtained through the celebration of great feasts. The latest one on which reports have been obtained took place

on the evening of February 24th. It was the ninety-fifth annual festival of the Royal Masonic Benevolent Institution, which during the past year has extended help to 2,500 brethren and widows.

Outside Masonic thoughts, doings and contributions which we all share, there seems to be among Englishmen, wheresoever dispersed, a somewhat greater predisposition to the sort of atmosphere pertaining to any activity carried on by British lodges; a natural taste, as it were, for dignified ceremonial and that pomp which is identified with British practices.

A discussion of these things in our lodges may prove helpful towards self-examination and a survey of neglected opportunities, and the greatest of our neglected opportunities is perhaps our failure duly to guard the Inner Door.

Perhaps we have been too much influenced by numbers; not enough by quality. Efficient work can be done only by efficient workers. From now on let us consider more carefully what a candidate for Masonry is able to contribute to its cause, and pass by those who join us for what they can get out of our fraternity and not for what they can put into it through sacrifice and service.



FEBRUARY ANNIVERSARIES

Isaac Tichenor, Governor of Vermont (1797-1806; 1808-09) and U. S. Senator from that state, was a member of one of the first five lodges in Vermont. He was born in Newark, N. J., February 8, 1754.

Capt. Isaac Chauncey, who fought at Tripoli and in the War of 1812, was born at Black Rock, Conn., February 20, 1772, and was a member of Independent Royal Arch Lodge No. 2, New York City.

Samuel H. Parsons, who served as major general in the American Revolution, and was one of the first judges of the Supreme Court of the Northwest Territory, was raised in American Union Lodge, February 27, 1776, later serving as master.

George B. Porter, third Territorial Governor of Michigan (1831-34) and a member of Lodge No. 43, Lancaster, Pa., was born at Norristown, Pa., February 9, 1791.

Samuel Seabury, first Episcopal Bishop in America, died in New London, Conn., February 25, 1796. In 1782, he delivered an address before the Grand Lodge of New York.

William Pinkney, Attorney General of the United States, under President Madison (1811-14), and subsequently United States Minister to Russia and England, was first senior warden of Amanda Lodge No. 12, Annapolis, Md. His death occurred in Washington, D. C., February 25, 1822.

Richard Vaux, Grand Master of Pennsylvania (1868-69), and a member of Congress from that state, became a member of Lodge No. 3, Philadelphia, February 21, 1843.

Alexander M. Dockery, Grand Master of Missouri (1881), Governor of that state (1901-05), and Third Assistant Postmaster General in the Wilson Cabinet, was born at Gallatin, Mo., February 11, 1845.

Albert B. Cummins, eighteenth Governor of Iowa (1902-08), and later U. S. Senator from that state, was born near Carmichaels, Pa., February 15, 1850.

John Q. A. Fellows, Grand Master of Louisiana (1860-66), and an active member of the Mother Supreme Council, received the 33rd degree at New Orleans, February 12, 1857.

Samuel D. Nicholson, U. S. Senator from Colorado (1921-23), and a member

of Scottish Rite Bodies No. 1, at Denver, was born in Springfield, Prince Edward Island, Canada, February 22, 1859.

Winfield T. Durbin, Governor of Indiana (1900-04) and an active member of the Northern Supreme Council, became a Master Mason in Ancient Landmarks Lodge No. 319, Indianapolis, February 21, 1871.

LIVING BRETHREN

Joseph K. Orr, 25th Grand Master of Knights Templar, U. S. A., and a member of the Scottish Rite at Atlanta, Ga., was born in New York City, February 21, 1857.

Charles Rann Kennedy, 33d., famous actor and playwright, was born in Derby, England, February 14, 1871.

Admiral Sir Lionel Halsey, Provincial Grand Master for Hertfordshire, was born in London, England, February 26, 1872.

Alvan T. Fuller, 33d., former Governor of Massachusetts, was born at Boston, February 27, 1878.

Channing H. Cox, 33d., former Governor of Massachusetts, was born at Manchester, N. H., February 28, 1879.

John C. B. Ehringhaus, former Governor of North Carolina, and a member

of Eureka Lodge No. 317, Elizabeth City, N. C., was born in that city, February 5, 1882.

Irving A. Lindberg, High Commissioner and Collector-General of Customs at Managua, Nicaragua, was born at Cherokee, Iowa, February 14, 1885, and is a member of the Scottish Rite at New Orleans.

Hugo L. Black, Associate Justice, U. S. Supreme Court, and a member of the Scottish Rite at Birmingham, Ala., was born at Harlan, Ala., February 27, 1886.

Herman T. Tripp, 33d., former deputy in Alaska of the Southern Supreme Council, was raised in Gastineaux Lodge No. 124, Douglas, Alaska, February 28, 1905, later affiliating with Mt. Juneau Lodge No. 147, Juneau.

Edward R. Wright, 33d., former deputy in New Mexico of the Southern Supreme Council, affiliated with the Scottish Rite at Santa Fe, February 7, 1913.

Dr. William W. Youngson, 33d., former chaplain of the Southern Supreme Council, affiliated with the Scottish Rite at Portland, Ore., February 10, 1914.

Walter H. Newton, secretary to President Hoover, received the 32nd degree at Minneapolis, Minn., February 27, 1929.

CHIPPENDALE CHAIRS

Chairs used by the Master and Wardens of Britannic Lodge No. 33, of London, Eng., were made by the famous Thomas Chippendale personally.

These antique chairs are no longer in general use at meetings of the lodge, but may be seen at the museum of the Grand Lodge, Freemason's Hall, London.

VENERABLE MASON DIES

W. G. A. Boers, born March 17, 1937, in Rotterdam, Holland, died recently in New Zealand at the age of 100.

Becoming a Mason at the age of 21, in Holland, he was a member of the fraternity for 79 years.

NO PUBLIC INSTALLATIONS

Public installations of Masonic Lodge officers in the State of Ohio will be discontinued after January 1, 1938, it has been stated. The conviction is that the ceremonies of installation should be as sacred as the conferring of the Degrees, which may take place only in a carefully tiled Lodge.

PRINCESS ROYAL VISITS CYPRUS

The Princess Royal and the Earl of Harewood have gone to Cyprus, where Lord Harewood is to fulfill (sic) Masonic engagements.

C. R. I. Nicholl, grand director of ceremonies of grand lodge, will be present with Lord Harewood at the consecration of the new lodge in Cyprus.

FATHER RAISES TWIN SONS TO MASTER MASON DEGREE

At a meeting on Past Master's Night of Valley Center (Kans.) Lodge No. 364, in Wichita, on November 8, 1937, Charles C. Samuels, past master of that lodge, raised each of his twin sons, Claude and Clyde, to the sublime degree of a Master Mason.

Twenty-four past masters were present, a number of whom took part in the ceremonies.

L'ASSOCIATION MACONNIQUE INTERNATIONALE

To All Obediences Members of the A. M. I.:

Most Worshipful and Beloved Brethren:

It is feared that the civil war which has bled Spain throughout eighteen months will continue for still a long time, making hundreds of new victims every day. Not only the troops are subject to the horrors of the battle, women, children, old men—the civilian population of towns and villages behind the battle front are not spared. Even the columns of fugitives are pursued by aeroplanes, which ruthlessly bombard them with a cruel disdain for any human feeling.

Brother Masons and their families in territory occupied by the rebels are persecuted, hunted and put to death simply for belonging to the Craft; the number of our brethren who have been executed without judgment and cruelly massacred is already considerable. Universal Freemasonry cannot face such a tragic situation in silence. It must use its best endeavors to stop the bloodshed in this fratricidal war, fostered, contrary to all international usage, by foreign governments, which do not even shrink from the risk of a world war.

At the request of several grand lodges, members of the A. M. I., the G.:. Chancellor addresses to all Masonic powers adhering to our association a desperate appeal, asking them to urge their respective governments to appropriate action so that, in default of a rapid and pacific solution of this conflict that sets the unhappy children of the Spanish nation against one another, they may at least obtain that the civilian populations in the regions outside the battle zones be spared the horrors of bombardment.

The G.:. Chancellor further invites the Masonic Powers members of the A. M. I. to sponsor, through humanitarian institutions and amongst the most influential personalities of their countries, a movement of protest against the merciless summary execution of peaceable and honest citizens without defense. Carnage such as that of Malaga, where 80 brother Masons were garrotted, is a challenge to human conscience, which should

pick up the gauntlet and make its voice heard in the name of outraged civilization.

The Grand Chancellor:
J. Mossaz.

P. S.—The sums subscribed to the fund opened by the A. M. I. in aid of the widows and orphans of our Spanish brethren obliged to forsake their homes are almost exhausted. The G.:. Chancellor makes a new appeal to the adherents of our association to help it to continue this work of Masonic charity.

LIVED IN POVERTY MID PLENTY

Two aged sisters—Misses Roberta and Olivia Hale—living at 512 Second Street, N. W., Washington, D. C., in poverty, were discovered to have had \$10,000 in cash secreted in mattresses, tin cans, pillows, and drawers and other places in their dingy rooms when the sisters were taken to a local hospital, recently, ill from an accident and undernourishment.

Records disclosed that a portion of the funds were contributed by the Southern Relief Society, Masonic groups, and individual Masons, and others, in Baltimore, Md., and Washington.

The sisters, both past ninety, are believed to be survivors of a prominent old southern family.

The money has been invested in a trust fund, and will be used for their care the rest of their lives.

SEVEN BROTHERS

CONFER DEGREE

Seven brothers of the Hoppe family, residing at Gladbrook, Iowa, filled all the stations at a joint meeting of Waterloo Lodge No. 105 and Martin Lodge No. 624 in a St. John's Day ceremony held at Waterloo, Iowa, recently. They conferred the Master Mason degree on Edward Furbish, the ceremony being witnessed by a large company.

The Hoppe brothers—Alvin H., Adolph E., William C., Henry M., Edward K., Karl A., and Harold R.—were made Masons in Olivet Lodge No. 436 of Gladbrook, but Adolph E. Hoppe is now a member of Black Hawk Lodge No. 65, Cedar Falls, Iowa. They have five sisters who are members of the Order of the Eastern Star. Their maternal grandfather became a Master Mason in 1884, and they have five uncles who are members of the fraternity scattered in lodges of several states. Six of the brothers are farmers in the vicinity of Gladbrook, and one is a salesman.

AUSTRALIA CELEBRATES

Australia, settled on January 26, 1777, by Capt. Arthur Phillip for the British Empire, celebrated her Sesquicentennial, January 26 to April 25, 1938.

Sydney, the largest and most important city of New South Wales, oldest of the six Australian States, will be the center of the principal events of the celebration.

A continuous program of colorful pageantry is promised, including a Venetian and land carnival, military, naval, and air force reviews, international sporting championships (the British Empire Games of 1938), and industrial, rural, and cultural exhibitions.

The World Scout Jamboree, which Chief Scout Lord Baden Powell is expected to attend, will be held at Bradfield, near Sydney, at the close of the celebration year—the 29th of December, 1938, to the 9th of January, 1939.

New South Wales has one of the most active Masonic grand jurisdictions in the world, and Masons from foreign countries visiting the sesquicentennial will find many brethren in Sydney and Croydon who will give them a hearty welcome. In this connection, the following announcement has been made by Capitular Masonry of New South Wales.

"A combined meeting of Mark Lodges held under the Grand Lodge of Mark Master Masons of New South Wales, and a combined Convocation of Royal Arch Chapters under the Supreme Grand Chapter of Royal Arch Masons of New South Wales will be held during the early part of 1938 to synchronize with the Sesquicentenary of the State.

"All Companions visiting New South Wales during the period 26th January to 25th April are fraternally requested to make further inquiries from, and make themselves known to, the Grand Scribe E. R. R. Sinden, 160 Castlereagh Street, Sydney, New South Wales, or A. J. Gaglund, 3 Australia Street, Croydon, New South Wales (both of whom are on the 'phone) in order that they may be welcomed."

PERILS OF FASCISM

Count Massimo Salvadori, Doctor of Political Science, who was a political prisoner in Rome, Naples, and on the Island of Ponza during 1933, visited Washington, D. C., January 30, 1938.

A son of a schoolmate of Mrs. Roosevelt while she attended school in Europe, the twenty-nine-year-old Count was the guest at the White House for luncheon, and in the evening was the guest of honor at a dinner in a local hotel. A number of congressmen and several members of the diplomatic corps paid their respects to him by their presence at the dinner.

In an after-dinner address on "Mussolini and Hitler Over Spain," Count Salvadori said that persecution of political opponents in Italy is still going

on as much as ever, and that political prisoners today are given the hot iron with no less sense of barbarity than these cruelties were administered in medieval days.

"I saw one of my friends beaten into unconsciousness with sixty blows on his feet with a steel bar, and another I saw lifted with ropes and let down on hot plates," the speaker explained.

He said that the general treatment of political prisoners is markedly worse than that accorded criminals.

When he was released from prison, the Count was warned not to visit big cities, he said, and hence, he decided to leave the country. "—That is," he explained, "I left it illegally. I didn't obtain an official passport."

Commenting on the extent of political persecution in Italy and the aims of Fascism and Nazism, Count Salvadori said, in part:

Several million persons have been brought before special tribunals in the last ten years in Italy, and millions who have opinions the same as those who were arrested are not brought to trial, for they do not proclaim their opinions, he explained.

The people of Fascist countries are suffering more than ever, he averred. Mussolini and other Fascist dictators carry on campaigns of imperialism and expansion, declaring to their nationals that by conquest their countries will solve their economic difficulties.

Continuing, he stated:

Mussolini and Fascist countries are busily engaged in propaganda of every form—at home and abroad, including the United States—to win support and prestige. Fascists in Italy, like Nazis in Germany, are trying to gain not only political approval and support, but also business advantages, and that is the reason they are intriguing in Egypt, South America, and in the United States, and threatening war in Europe.

Mussolini and Hitler are determined to destroy Democracy and bring about, as much as possible, a Fascist regime in other countries so as to feel more safe at home, Count Salvadori declared.

Salvadori, who for many years has been a stout supporter of Democracy and Liberty, concluded that war will be inevitable if the democratic countries do not get together and do something besides waiting and talking.

He contended that the United States must stand and act together with other democracies in favor of the victims of aggression. Democratic countries, he added, could avoid war and make civilization worthy of that name if they would take a decided position in the Spanish situation.

The purposes of Mussolini and Hitler

in supporting Franco are to strengthen Fascism by dominating the Strait of Gibraltar, to get raw materials from Spain, and to facilitate their policy of conquest.

The Count, who has made his home in England for the past few years, said his father, Count Guglielmo Salvadori, is being held incommunicado at his home in Fermo because of the latter's anti-Fascist convictions.

When asked if he intends to return to Italy, the young Count, who has lectured in East Africa, Spain, and other places on "Mussolini and Hitler Over Spain," laughed.

"Do you know what the penalty is for speaking against the Fascist State in a foreign country?" he asked emphatically. "—Twenty-four years in prison!"

RESTORES MASONIC ACTIVITIES

The government of Brazil has withdrawn its decree, issued October 23, 1937, provisionally closing all Masonic lodges there.

The Masonic bodies in Brazil, represented by Grand Commander Dr. Joaquim M. Sampaio of the Supreme Council, 33°, of that country, proved to the satisfaction of government authorities that Masonry is organized for constructive purposes, inculcating patriotism, obedience, and loyalty to the duly constituted government, and upholding the importance and value of education as one of the greatest considerations in the welfare of the people.

In his communication, Grand Commander Sampaio expressed the hope that the welfare of the Masonic institution in Brazil would be vouchsafed and that never again would the Craft experience the difficulties that have recently confronted it as the result of false accusations.

FIRST LODGE IN AMERICA

Answering a question as to the earliest Masonic Lodge in America, J. Hugo Tatsch says: "In a study of American Freemasonry, with results as published in my book, 'Freemasonry in the Thirteen Colonies,' I came upon *unauthenticated* accounts of which the earliest is the story of the alleged lodge founded by some Jews in Newport, Rhode Island, in 1658. This story was investigated by William Sewall Gardner, Grand Master of Masons in Massachusetts, in 1870, and entirely discredited. We also have a tradition of a lodge which is said to have met at King's Chapel in Boston, 1720, but investigations pursued in various places (chiefly England, where records were said to exist) have been fruitless.

The earliest positive record in the account by Benjamin Franklin, pub-

lished in his "Pennsylvania Gazette," No. 108, December 3 to 8, 1730:

As there are several lodges of FREEMASONS erected in this Province of Pennsylvania, and People have lately been much amus'd with Conjectures concerning them; we think the following Account of Freemasonry from London, will not be unacceptable to our Readers.

Masonic students accept this assertion, and while early records of the first lodges in Philadelphia are lost, still we (Massachusetts) grant priority to Pennsylvania. These lodges may have been "occasional" lodges, or they may have had some authority of the right sort from the Grand Lodge of England. We simply don't know.

Virginia is a contender for priorities, as there appears to be some evidence that the lodge at Norfolk credited as December 23, 1733, on the engraved lists existed as early as 1730, perhaps 1729. But this is still a moot subject.

St. John's Lodge of Boston, July 30, 1733, still holds its firm position as to the first *duly constituted* lodge, but priority for a first lodge is yielded to Pennsylvania."

61 YEARS A TYLER

W. E. Shewalter, of Mt. Washington, Ky., now in his eighty-sixth year, was recently elected Tyler of Salt River Lodge No. 180, for the sixty-first consecutive time.

He had been a member of that lodge for sixty-four years, having joined shortly after reaching his majority. Because of his remarkable record, some feel that if it is possible to do so constitutionally, the Grand Lodge should create him an honorary past master of his lodge, with all the privileges of that rank.

It is claimed that no other Kentucky Mason has ever served his lodge as Tyler anywhere nearly so long a period.

DEPRECATES SECTARIAN STRIFE

The Supreme Council, A. & A. S. R., at its biennial session, commended the efforts of those who worked for the of Freemasonry of the Southern Jurisdiction of the Harrison-Black-Fletcher bill, now pending in the U. S. Congress. The Supreme Council pointed out that the bill proposed "to appropriate vast sums of money for the aid of public education, but it failed to limit the use of the appropriation exclusively to tax-supported, free public schools of the several states." It declared that if the bill should become a law, "the inevitable result would be unseemly fighting and wrangling between the friends of the public schools and the partisans of private and sectarian schools" over the allocations to the respective states from the

total sum appropriated, thus causing "racial, religious, and political animosity and antagonism, to the great detriment of all the people."

The Supreme Council declared its belief "that paternalism on the part of the national government in matters of state and local educational systems and institutions would be unwise and would ultimately result in harm to the cause of public education in the entire United States. The education and training of the youth by right belongs, and should be left unmolested, with the several states," the council averred.

RAISED IN MAMMOTH CAVE

Washington Meredith Lodge No. 355, Brownsville, Ky., opened lodge in the historic Mammoth Cave, 135 feet below the surface, on the evening of September 23, 1937, and raised Elijah Parsley, the candidate, to the sublime degree of a Master Mason.

Some 800 Masons, representing 17 states and 121 lodges, witnessed the event, said to be the first of the kind ever held in that cave.

Charles E. Whittle, key man for that Masonic district, arranged the meeting. The lodge was opened by its master, John W. Vincent, aided by the other lodge officers, who presented Grand Master Innes B. Ross, and other grand officers. T. H. Demunbrun, past master, and the degree team, conferred the degree.

In a short address, the grand master spoke of the unique and inspiring condition under which the work was so splendidly performed, and together with Deputy Grand Master T. W. Pennington, urged that the meeting be repeated next year.

IDEAL AND EXPOSITION

(From an address to Amalia Lodge in Weimar, September 3, 1811, by Christopher Martin Wieland.*)

How does the ideal of Freemasonry compare with its present condition, and what is in this respect the duty of Freemasonry as a body, and of the individual Mason?

Let us, dear brethren, be satisfied with the certainty, modest but grounded, on the very nature of the cause, that our existing fraternity, such as it is, bears in itself a living sprout, which under our true and loving care, under the favorable influences of time and protected by the invisible hand that rules the Universe, will grow into a beautiful tree, over whose beauty future generations will rejoice, in whose shade they will rest, whose fruits will refresh them.

Let us patiently await that the seed which we strew shall sprout, that there will grow what we plant, that the structure, which we founded, will, by the un-

derstanding and diligent hands of those who come after us, be built into an everlasting temple, wherein Humanity's godly statue be erected, invading all hearts with the most vivid sensation that all who bear man's sacred imprint are one father's children and citizens of one town of God.

And so—in unity of spirit and in dear brotherly love—we hold the chain that unites us and work, each in the station allotted to him by the wisdom of the Eternal Father of the Universe with joined forces towards the great goal:

That man may in a future bright

Join into a Brother Chain,

Sharing truth and light and right.

Translated by E. K.

[Christopher Martin Wieland* 1733, was brought to light in Amalia Lodge, of which also Goethe was a member. He died in 1813. The obituary, spoken by Goethe under the title, "To Wieland's fraternal memory," set forth the Masonic prominence of the poet-philosopher, who had joined the order only at the age of 76. That obituary may be considered the most famous German Masonic oration.]—ED CRAFTSMAN.

"IL DUCE OF EMPIRE"

With a complex which is a poor imitation of one of the autocratic Roman Emperors, "Il Duce of Empire" is finding many problems to vex his soul since his legions "conquered" Ethiopia. More than eighteen months have passed since he laid his blighting hand on the affairs of that unfortunate country for his personal aggrandizement. What glory he pictured when he thought to immortalize himself by seizing, slaughtering, and plundering the people of a sovereign nation and out of the ruins build an Italian Empire! But how fatal his ambitions must begin to seem as the Italians who were stimulated to cheer his every act are now forced to bear the burdens of heavy taxes, not only to meet the cost of his conquering legions to the tune of nearly a billion dollars, but to pay for the consolidation of his black African Empire which, according to his six-year program, will cost nearly a half billion more dollars. Even then he can expect no immediate returns on the outlay for many years to come.

What is more, the Ethiopians persist in maintaining both an active and a passive resistance against the Italians. Guerrilla warfare continues to harass the Italian army and to discourage Il Duce's colonization plans.

The production of skins, hides and coffee, which in 1934 constituted Ethiopian exports to the total of about \$5,000,000, has fallen off until there are few of these things to trade for money or other things so much needed by Italy.

One result of such resistance is that valuable coffee plantations and other agricultural lands are standing fallow while there are no new commodities being produced to take the place of those lost.

Where there used to be a small export surplus of wheat and flour, these products must now be imported to feed the Italian army and meet other consumers' demands. To take the place of native production the Italian Government is invoking its corporative system of control. In fact, all the economic activities in Mussolini's "Italy in Africa" are corporatively controlled to such an extent that there is little or no incentive to engage in industry, commerce, agriculture, and banking in Ethiopia. But business men, under the circumstances, face either failure or, refusing to conform to the system, run the risk of being penalized under the Fascist laws. Arbitrary state controls have increased speculation and, while there is much paper, there is little real money.

Experts predict that unless there is a marked change in the present Italian economic policy and administration of Ethiopian affairs, Il Duce may find himself not only without an African Empire, but without a country to rule. His diplomatic failure to obtain specific recognition of his conquest of Ethiopia by the more powerful nations is not adding to his prestige. His failure in attempting to use reciprocal trade negotiations with the United States as a means of forcing our recognition of that conquest rankles his pride. He would have incorporated in the proposed commercial agreement between Washington and Rome the title of King Victor Emanuel as "Emperor of Ethiopia." This much desired wish Secretary of State Hull has steadfastly refused to grant. Neither his scheme to inveigle us into approving the Ethiopian conquest, nor his childish and ill-mannered comment—"No, they have shown they are afraid," in our Panay negotiations with Japan, will win him the acclaim of the American people.

Like the fellow who whistles while going through a graveyard, "Il Duce of Empire" is not without fear of the ultimate consequences of his own bloody deeds and disregard of the common amenities between nations.—S. R. News Bulletin.

MASONIC FUNERAL

SERVICE AT SEA

William McPherson, member of the stewards' department on the S.S. California, died shortly after that ship had left Los Angeles, Calif., for the Canal Zone on a recent voyage. Mr. McPherson was a resident of Southampton, Eng., and a Mason. A radiogram from his relatives gave instructions to bury

him at sea with Masonic rites. Accordingly, an emergent Lodge consisting of some seventy Masons, mostly passengers, met at 4 p.m., September 18, 1937, and following the full Masonic burial service, lowered an improvised casket into the sea.

Three Past Masters present took charge of the services: Carl L. Elver, Covina Lodge No. 334, of Los Angeles, who acted as Master; W. L. Russon, Isthmian Lodge, of Balboa Heights, Canal Zone, as Chaplain; M. D. Mullem, Trinity Lodge No. 375, New Orleans, La., as Marshal.

Napkins were used as aprons, and bits of parsley as sprigs of Acacia. Quantities of flowers given to passengers by friends as the ship left port were donated.

Masons from twenty-five states, the Canal Zone, Cuba, Ireland, Scotland, and Yugoslavia were in attendance at this unusual event, the printed list of which was attested to by Gerald D. Bliss, of Ancon, Canal Zone, who acted as Secretary.

This was the second Masonic funeral service held on the S.S. California thus far in 1937. The first was June 10th, over the remains of William Francis Shumway, a member of Soley Lodge, Somerville, Mass.

THE RECOVERY PROGRAM

[The ably reasoned thesis set forth in the following lines is peculiarly appropriate at this time and deserving of the thoughtful consideration of all men and women who have a stake in the happiness of the United States of America.]—ED. CRAFTSMAN.

There is no royal road to recovery. Any recovery program to be effective must conform to the fundamental principles that underlie the great industrial progress of this country. Radical departures from the tried and true principles that have been our guide for 150 years have always brought disaster. The reasons for this are obvious: the American system provides free play for individual energy and initiative while our democratic form of government guarantees to every citizen the right or freedom and opportunity. Under such a stimulus, great creative powers have been released that have been largely responsible for our amazing and unparalleled material progress. With only about 7 per cent of the world's population, this country accounts for nearly as much wealth as all of the other countries combined.

The keystone of this progress in mass production, with the resultant economies passed on to the consumer. The widespread use of electricity is primarily due to the steady decline in price which

is now about 40 per cent below 1913. The cost of sending a long distance telephone message 970 miles has been reduced from \$7.50 in 1926 to \$2.75 in 1936, while the average time required to establish connection between cities has been reduced by about 70 per cent during this period. Since 1925 the price of the small-sized electric refrigerator has been cut by more than 60 per cent. The price per horse-power of automobiles is only two-thirds of the 1917 figures. Today the average life of a good tire is about 20,000 miles as compared with 3,000 miles in 1915, while the cost is only a fraction of the earlier period. All of these goods have been produced or services rendered by so-called "big business." Indiscriminate attack upon large organizations is not only unjustified but does harm to our entire economic system. The test should not be size but contribution to the general living standards, and on that basis large corporations have played the major role. During the period that business has been substantially reducing the price of products and of services to consumers, government has been increasing the tax burden. Aggregate governmental costs per capita have more than quadrupled since 1913.

In the final analysis, the aggregate volume of goods produced is dependent upon the ability of the various groups to purchase from each other. When through artificial influences costs advance so rapidly as to outstrip purchasing power, consumption declines and unemployment follows. Arbitrarily to impose shorter hours or higher wages without a corresponding increase in productivity throws the whole mechanism out of gear, creates disparity between industries and imposes a burden upon business which it cannot absorb and, if passed on to the consumer, must result if a contraction of the market with the inevitable curtailment in production and increased unemployment.

The recent slump in business can in part be accounted for by the rapid rise in costs. For the year ending June 30, 1937, labor costs per unit increased by about 20 per cent whereas productivity per worker actually decreased during this period, according to study made by National Industrial Conference Board. A similar situation on a more magnified scale has occurred in France. The severe limitations imposed upon production in that country together with the sharp increase in wage rates caused a spectacular rise in prices with consequent reduced domestic consumption and a serious decline in exports as well as in governmental revenue. Premier Chaumets aptly remarked, it is "essential for the life of the country that production be increased and this neces-

sity must be placed before all others since the whole social fabric depends on it."

Money income cannot be paid out faster than the profitable disposal of production. If manufacturing costs including taxes absorb all profits, then there can be no incentive for expansion and improvement and no funds available to tide over lean periods. The prevailing tax on undivided profits is not only a serious threat to the stability of earnings but a penalty on vital reserves. It should be repealed forthwith as it discourages the ploughing back of profits, which makes possible lower prices to consumers and tends to destroy the cushion which absorbs the shocks of a depression period.

The prospect for profits is the main-spring for business activity. If private enterprise is to be maintained there must be possibilities of a fair return on the capital invested. Without such prospects, managers of business will not make long-term commitments on an extensive scale nor will investors be willing to buy corporate securities to finance capital expenditures. Destroy the incentive for profits, then the source of capital dries up and in the course of time the government would inevitably be forced to take over all forms of economic activity.

But even under governmental capitalism all income produced could not be distributed to the workers as losses would have to be absorbed and reserves set aside for replacements as well as for other contingencies. If this were done, there would be less to go around than at present because of the inevitable inefficiency of government management. Furthermore, under such a system the introduction of labor-saving devices would in all probability be stubbornly resisted if not actually prohibited. Such a step would stop progress in its tracks. If reserves are not set aside for new equipment, then in the course of time the whole system would crumble, business would stagnate and the living standards would be progressively reduced.

Social and economic progress must go hand in hand. During the past four decades increased productivity per worker has made possible a sharp reduction in working hours and a marked increase in the wage rate. The trend of real wages during this period has corresponded very closely with increased productivity. As a matter of fact, enlightened self-interest would dictate that this be so in order that the workers may have the leisure to enjoy and the income to purchase the vast quantity and variety of goods made possible by in-

creased production. But when social reform outruns economic capacity it not only becomes a futile gesture to those intended to be benefited but may seriously impair the whole economic structure.

The preservation of our economic system is dependent upon the maintenance of a proper relationship between government and business. Each should be kept within proper bounds. Business has its responsibility of honest administration and the passing of the benefits of lower costs on to the consumer that the volume of production may be increased and living standards raised. Government, on the other hand, has as its primary functions defense, preservation of law and order, correction of abuses, and regulation of industry and trade. If these duties are conscientiously and harmoniously performed, there would be no occasion for complaint about the misuse of concentrated power and of wrongful business practices.

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amount of goods produced and of services rendered. From the aggregate production is created a common fund that is distributed as wages for labor, profits for business and revenue for the government.

The restoration of confidence is imperative that business may make long-term commitments. There has accumulated during the depression period a huge potential demand for goods and services of all kinds. According to a study made of this situation by Brookings Institution, "the mere process of making good deferred maintenance and expanding production sufficiently to provide an increased population with the usual types of consumption goods would tax the nation's productive energies for some years. The opportunity for a great expansion along clearly defined, established lines has never been greater than it is today."—*New England Letter*.

"DUCE" IN ETHIOPIA

Benito Mussolini, hailed by his own inspired request as "the Duce of Empire," is not having clear sailing in either subduing the natives in Ethiopia or bending the will of the Coptic Church Patriarch at Cairo, Egypt, so much desired in Rome.

Beginning in August, 1937, and still active today, many bands of well-armed natives have attacked the colonial forces of Italy, taking the lives of forty or more Italians each month, injuring hundreds of other Italians, and otherwise hindering the world-power ambitions of "the Duce of Empire." So serious are the uprisings, reports state, that more than 100 Italian planes are being used, but with comparatively little effect, against the guerrilla warfare being waged by the natives.

Dispatches state that some of the armed bands are being led by chiefs who once submitted to the conquerors, but who have since turned against them, and by other chiefs who have steadfastly refused to submit.

A phase of the Ethiopian situation

which is causing the "Duce of Empire" much worry is the refusal of the Coptic Church Patriarch who lives in Cairo to acknowledge a proposal—said to have emanated from Rome for a separation of the Egyptian and the Ethiopian Churches. Recalling a unity of over thirteen centuries of these churches, the Patriarch declared he would excommunicate the prelate, Abuna Abraham, whom, it is claimed, Italy named Archbishop of Ethiopia. Some seventy other Coptic prelates are also said to have been recently nominated bishops under a plan inaugurated at Rome.

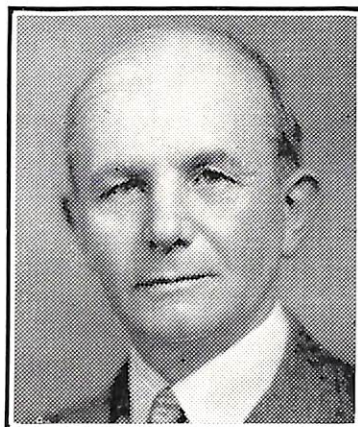
With these religious and military "chickens still coming home to roost" in Ethiopia, and the known bluffing poses of the "Duce of Empire," observers were already anticipating that he would dramatically proclaim Italy's abandonment of the League.

He may strut; he may assume silly bellicose postures; he may pucker out his lips; plunge his hands tightly

against his hips while he pounds and hypocritically rants for peace, but he knows that his assumed title is based on his effort to make Italy a world power by the bloody conquest of Ethiopia, and that title will avail little without the final recognition of that conquest by England, France, and the United States.

Such recognition of these three nations, despite their "putrid" democratic forms of government alleged by Mussolini, means more to him in "making good" his "Duce of Empire" title than his connection with the Rome-Berlin-Tokio axis.

Yes, the refusal of the Coptic Church Patriarch at Cairo to accede to the Italian proposal for the separation of the Egyptian and Ethiopian Churches; his colonial troubles in Ethiopia; his known anti-British intrigue in the Near East; the growing poverty among the entire working classes at home; and his unpopular campaign in Spain, do



RAGS

PERHAPS you have noticed your old friend the rag man with his song, "Any rags, lady?" putting in an appearance in the last few months, and wondered why you haven't seen him for the last four or five years at a time when perhaps you had plenty of stuff you would like to have turned into money but you couldn't get the rag man to come around and pay you the cash.

The rag and waste paper fraternity have all been in hiding for the last four or five years for the simple reason that new material has been so reasonable in price that it hasn't paid to go looking for rags to grind up,—it's been no particular saving.

But with the recent advance in commodities,—and wool, as perhaps you know, has actually doubled in price,—the old shoddy mills are again going ahead night and day and it is inevitable that you are either going to pay more for a pure virgin wool fabric or,—if you insist on paying the same old price level for clothes,—you are going to get cloth with a mixture of cotton or shoddy.

Of course you know that shoddy is nothing but ground up old rags,—and rags that are today being ground up are the accumulation of four or five years of depression and poverty. You would just be aghast if you knew some of the sculch that is going into the clothes that maybe you are going to wear.

How are you going to know whether the cloth is virgin wool or not? Well, in the first place, go to a reputable merchant who knows what he is selling; secondly, choose a worsted for your suit if possible, because worsteds are much more difficult to adulterate than are so-called woolens.

You remember that worsted is the choice long fibres of wool, whereas a so-called woolen is made of the short, uncombed fibres; and that is why a woolen is much more susceptible to adulteration with shoddy than is a worsted. A worsted, indeed, cannot be adulterated at all with shoddy.

So the next time you hear the rag man calling, remember he's getting material for somebody's suit,—we hope it won't be yours.

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not augur a soft pillow for the impatient and weary head of the would-be "Duce of Empire."

Somehow, by some mysterious means, the ways of God; the ways of the moral order of the universe; the ways of true democracy cannot long be thwarted by the forces of low brutality.

The conditions in Europe and China try the souls of the good everywhere. The silence, the apparent lack of spirit of the democracies of the world to defend themselves against low aggression are filled with a significance understood, it is believed, by only a few.

What is it? Why are we not more perturbed, jittery, and fearful for our very lives and institutions in the face of threatened destruction by Fascist powers? Certainly, our assurance cannot be from an over-confidence based on anything seen and considered realistic in the experience of the normal, thinking man. — *Scottish Rite News Bureau*.

KIND WORDS

Feb. 10, 1938.

Dear Brother Moorhouse:

It is now four years since I began receiving your paper, and right here I want to tell you I have every issue of your paper. I put every one of them away with care for future reference. I consider yours the best Masonic magazine of the whole U. S. A. It is invaluable.

Fraternally yours, A. E. GROGAN,
Dallas, Ga.

A CORRECTION

Societas Rosicruciana In Civitatibus
Foederatis,
North Carolina College

February 28, 1938.

MASONIC CRAFTSMAN,
Boston, Mass.

Dear Brother Moorhouse,

In reading the editorial note to the article on "Ancient Freemasonry" on page 93 of the January MASONIC CRAFTS-

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MAN, I felt that you must have fallen into the mistake of using some exceedingly ancient volume of information from which to learn that the Societas Rosicruciana in the United States "has three active colleges, located in Massachusetts, Texas and New Jersey."

It is true that there are active colleges in Massachusetts and in New Jersey, but it is not true that the rest of the Societas Rosicruciana in this country is in Texas. The Texas College has been entirely dormant for a decade, and quite defunct for several years. There have been colleges in North Carolina, Virginia, Colorado and other states for quite a while, very active.

The rest of the Editorial Note is substantially correct. From this stationery you will note the correct title.

Very sincerely,

J. EDWARD ALLEN,
Chief Adept.

JAMES PRINTER

The first truly American printer was James, a Natick Indian of Grafton, Mass., educated in an Indian Charity School. In 1659 he was apprenticed to Samuel Green at the Harvard College Press, where he worked on the first Bible

printed in the United States, John Eliot's translation of the Testaments into the language of the Natick Indians. "He had attained some skill in printing," writes an historian, "and might have attained more had he not, like a false villain, ran away from his master before his time was out."

In 1675, known as James the Printer, he was among those arrested for a murder in Lancaster, there being "much suspicion among them for singing and dancing, and having bullets and slugs and much powder hid in their baskets." Thereafter James went on the warpath, joining King Philip in the terrible raids which destroyed a dozen towns from Groton to Providence.

With the failure of King Philip's War, James returned to civilization and the pressroom of Bartholomew Green, son of his former master, where John Eliot wrote of his work on a new translation, "We have but one man in the colonies, viz.: the Indian printer, that is able to compose the sheets and correct the press with any understanding." He attained the dignity of a civilized name, James Printer, and completed his apprenticeship at last, for the title pages of Eliot's Indian Psalter, bear the modest imprint of B. Green and J. Printer.

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All Sorts

SOLILOQUY

The editor is deeply shocked by the pernicious propaganda carried forth in this poem by some unknown benighted poet.

*The horse and mule live 30 years
And nothing know of wines and beers;
The goat and sheep at 20 die
And never taste of Scotch and Rye;
The cow drinks water by the ton;
And at 18 is mostly done;
The dog at 15 cashes in
Without the aid of Rum and Gin;
The cat in milk and water soaks
And then in 12 short years it croaks;
The modest, sober, bone-dry hen
Lays eggs for nogs, then dies at ten;
ALL ANIMALS are strictly dry,
They sinless live and swiftly die;
But Sinful, Ginful, Rum-Soaked MEN
Survive for three score years and ten!*

FORESIGHT

He dropped around at a girl's house, and as he ran up the steps he was confronted by her little brother.

"Hi, Billy."

"Hi," said the brat.

"Is your sister expecting me?"

"Yeah."

"How do you know?"

"She's gone out."

HE KNEW

Judge: "Have you ever appeared as a witness before?"

Witness: "Yes, your honor."

Judge: "In what suit?"

Witness: "My blue serge."

OBIT

*"What is this mystery that men call death?
My friend before me lies; in all save breath*

*He seems the same as yesterday. His face
So like to life, so calm, bears not a trace
Of that great change which all of us so dread.*

*I gaze on him and say: He is not dead,
But sleeps; and soon he will arise and take
Me by the hand. I know he will awake
And smile on me as he did yesterday;
And he will have some gentle word to say,*

*Some kindly deed to do; for loving thought
Was warp and woof of which his life was wrought.*

*He is not dead. Such souls forever live
In boundless measure of the love they give."*

TRUE WORDS

"You cannot be a Mason of real craft intelligence and not read Masonic pub-

lications any more than you can be a leader in statesmanship and not read the current literature of the day.

The publishing of Masonic periodicals is as necessary to the life of the Craft as are those of the political party or church to their success.

The Mason who does not read a Masonic publication is not of necessity a failure but he would be a better Mason were he to do so.

He would be a more valuable one to his lodge and his community and live a life of greater usefulness were he a student of Masonic literature."

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ON THE ARMY

Lawyer: "You want to divorce this woman? Can you name any co-respondents?"

King Solomon: "Not offhand, of course, but I strongly suspect the 97th Regiment of the Royal Light Infantry."

OBJECT LESSON

Teacher (pointing to a deer at the zoo): "Johnny, what is that?"

Johnny: "I don't know."

Teacher: "What does your mother call your father?"

Johnny: "Don't tell me that's a louse."

George N. Descoteaux

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